CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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POETRY.

HYMN.

FROM POEMS FOR YOUTH, BY A FAMILY CIRCLE.

Frail tho' my young devotions be,
I humbly dare look up to thee,
My Father and my God!
For I have felt affliction's power,
And yet in sorrow's darkest hour,
Have mark'd a parent's rod.

I pray not for this world's vain hope,
The soul desires a larger scope,
Destined to live for ever;
I ask not many years to live,
But that in those thou will'st to give,
I may forget thee never.

In every varying moment still
May my whole duty be thy will,
And may I meet each trial,
With fortitude resign'd and pure,
A spirit anchor'd to endure,
And holy self-denial.

REVIEW.

The Effects of drinking Spirituous, and other Intoxicating Liquors, described in Four Sermons, preached at the Chapel in Union-place, Glasgow. By James Yates. Second Edition. Birmingham. 1824.

The subject of intemperance is one that cannot be contemplated without emotion. The evil has spread wide, and seems to be daily extending itself. Its effects on the community are of the most destructive nature. It overpowers moral sentiment, defies religious institutions, and hardens itself against law, and shame, and interest. The attention of philanthropic men has in recent years been particularly directed to the discovery of some means by which its progress might be arrested. Experience has taught us that little can be done by way of remedy. Prevention alone will be effectual in delivering our country from the ruin, which habits of intemperance must bring upon society. The drunkard is possessed by a demon, which no efforts of his fellow-men can expel—and which has gained too entire a mastery over his moral nature to be dislodged by his own exertions. The case of a confirmed drunkard is almost hopeless. The labors of the benevolent are therefore wisely given to the accumulation and exhibition of obstacles, which shall deter the young and the sober from the first indulgence of this vice. The chief good effected by the Society for the Suppression of Intemperance we believe, has been consequent upon the disappointment of their hopes. They have proved the inutility of all attempts to reclaim the habitual taper, and have led the friends of virtue to consider more carefully the methods by which those, who are now free from the pestilence may be guarded against its approach. It is desirable that the members of that society should persevere, till they have succeeded in awakening a strong moral feeling through all parts of the country. We believe this to be the only barrier to vice that can be erected. A more truly religious spirit must be diffused throughout all classes, which shall employ itself in devising means of resistance and precaution. Each man must learn to be his own guardian, and be able to defend himself against habits, of the fatal consequences and silent growth of which he must be aware. This, however, will be a work of many years. The most certain check to intemperance would be an excise that should place ardent spirits out of the reach of the poor. But all attempts to levy such a tax would be worse than useless; the stability of our government would be threatened. At present therefore, we think the most good may be done by such representations of the nature and progress of this vice as shall render the *temperate* watchful. The sermons of Mr Yates seem to us valuable in this respect. They are very plain and familiar statements of the effects that intemperance will produce on the physical system, the external condition, and the moral character. He has very properly avoided elegance and ornament, because, as he says, "he was simply anxious *to do good* by exposing the nature of a vice, whose votaries can only be impressed by the *strongest* language, which is within the limits of truth."

We shall give some extracts, not in the belief that they contain any ideas that will be new, but because they present clear views of important truths, which we cannot too often contemplate. In speaking of the circumstances that render arguments on this subject ineffectual, Mr Yates says:—

"The practice is fostered in its commencement and in its less pernicious excesses, by various dispositions and practices, which are usually considered as innocent, amiable, and becoming. When a number of persons are met together for convivial purposes, *false politeness*, *misdirected kindness*, *good humor*, and *sociality*, often induce them, on the one hand, to recommend and urge, and, on the other, to acquiesce and comply, until all have taken a greater quantity of intoxicating liquor than they would have done, if each individual had been allowed to gratify his own inclination, or to follow the suggestions of his own judgment. In such parties it would be thought strange, unhandsome, and unseasonable, to say a word upon the *pernicious effects* of drinking, or to place the slightest restraint upon those, who appear disposed to go into excess. On the contrary, every thing is done to promote dispositions already too strong. As if pressing invitations, lively wit, and keen railery, were not sufficient, the aid of *music* is employed to increase the impression. All joining in the choral song, the propensity to drinking is inflamed by mutual sympathy. The verses sung often extol with great exaggerations the *praises* of intoxicating liquors, but cautiously keep out of view their *deleterious* qualities. When it is considered how much more time is spent by many persons at the festive board, than in reading, in meditation, or at the house of God, it must appear evident, that their moral sentiments are much more likely to be derived from the partial views, ridiculous statements, and lively extravagancies of the jovial songs, which they hear, repeat, study, and commit to memory, than from any deductions of reasoning or philosophy, any maxims of wisdom or experience, or any commands and warnings of Divine Revelation."

The effects of ardent spirits upon the bodily frame are illustrated by the following account of their chemical constitution.

"All the liquors which are produced by the fermentation of vegetable substances, whether *wines*, *malt liquors*, or *ardent spirits*, owe thier intoxicating powers to a fluid diffused through them, which is called alcohol. This fluid, when obtained in a separate state, is found to be AN ACTIVE POISON. To give you some idea of its virulent and destructive energy, I shall quote the words of an eminent medical writer; 'Highly rectified spirit, or pure alcohol, could scarcely be admitted into the human stomach, even in very moderate quantity, without proving *immediately fatal*. The coats of the stomach would be unable to resist so concentrated a stimulus.'

"The reason why ardent spirits, such as rum and whisky, do not cause a person to fall down dead, when swallowed for the first time, is that in them the alcohol is *diluted with water*. Hence in small quantities, and with its virulent power thus weakened, it may be received into the stomach of a person unaccustomed to its use without putting him to death. But, if a single drop, even in this diluted state, be tasted by *a child*, it commonly produces a sensation of burning pain; and sometimes *even strong men*, by swallowing large quantities at once, have been seized with instant death."

"*Ardent spirits* consist of about one half of water, and the other half of alcohol. *Wines*, generally speaking, contain only a fifth part of alcohol; and *malt liquors* scarcely a twentieth part. In ardent spirits the alcohol is combined with scarcely any other substance besides water, and therefore retains its fiery and corrosive properties."

The effects of drinking spirituous liqnors are arranged under two heads, "Those which ensue from a single act of intemperance, and those which are brought on by the habit of drinking."

Under the former head are these remarks.

"This is surely a condition most unworthy of the dignity of a rational, moral, and immortal being. The most immoderate laughter excited by the most trifling of all imaginable causes;—the most foolish opinions insisted on with unconquerable pertinacity, and then suddenly connected with others in direct contradiction to themselves;—the warmest professions of eternal attachment speedily followed by peevish quarrelling and reproachful language; loudness of voice and vehemence of manner substituted for mildness, veracity, and good sense;—profane oaths and curses mingled with indecent jests;—these are accompaniments of the social board, which must be heartily disapproved by every man of principle, not so much because they entirely destroy its advantages and pleasures, as because they are utterly inconsistent with duty, propriety, and decorum. Whoever appears thus silly and ridiculous, and perhaps indecent and profane, cannot be respected by others, and cannot respect himself. How strange is such conduct in the man of taste, learning, or information! But how disgraceful, inconsistent, and deplorable, in the man who has been imbued with principles of action, pure, elevated, and benevolent, who bears the name, entertains the hopes, and cherishes the motives of a disciple of the holy Jesus! May we not imagine, that the Saviour of sinners himself looks down from heaven with grief, —I had almost said, with confusion, for such degeneracy; that he laments the disgrace offered to his religion in the person of its professor, and the detriment, which, owing to the most paltry inducements, is thus brought upon the sacred and immortal interests of truth, piety, and virtue!"

"What a picture of flaming fury is the man, who is vehemently excited by ardent spirits! How are all around him obliged to be on their guard, le t the strong and raving madman should attack them, perhaps even to the danger of their lives! Is he a *husband?* Who can sufficiently pity the half-loving and half-loathing woman, who is forced either to receive the nauseous embraces, or to endure the random blows of the perspiring sot! Is he a *father?* How dreadful the situation of his children, who regard his arrival at home with terror instead of affection, and tremble in their hiding places lest the *author* should become the *destroyer* of their existence! Is she a *wife* and a *mother?* Alas! What oaths and imprecations, what indecent phrases, what murderous threats proceed from her, in whom piety, modesty, gentleness, and kindness, ought to shine with their mild attractive lustre! Who can be be a witness of such scenes as these without concluding, that, if any one is desirous to avoid the most flagrant violations of social and domestic duty, the most dreadful excesses of insolence and cruelty, even towards the most attached friends and dearest relatives, he must abstain from the drinking of spirituous liquors?

"This first stage in the process of intoxication, is followed by a second, which, though less dangerous to the lives of spectators, is not less horrible and disgusting," a state of langour and weakness.

"Let me then entreat all persons, and especially the young, to guard most carefully against a sin, so disgraceful, so dangerous and inexcusable, and to which they are at the same time so much exposed. Let me advise them, not only from principles of virtue and religion to avoid all *excess*, but from a regard to the real enjoyment of social life, to be *as moderate as possible*. If you would acquire *the highest relish for convivial and friendly enjoyments*, and taste *the most exquisite flow of cheerfulness*, YOU CANNOT BE TOO TEMPERATE. I have already had occasion to observe, how the bodily frame through frequent habit, requires to be excited by stronger and still stronger stimulations. In proportion as you indulge in the use of intoxicating liquors, they lose their power to exhilarate. But, if they be drank very sparingly, or not at all, the mere use of *wholesome food* and *pure water* produces the same invigorating and enlivening effect; or their place is supplied by the pleasure arising from the cheerful *sight of friends*, the flow of instructive and entertaining *conversation*, or the *reflections* of the virtuous and enlightened mind.

"If you be, from any cause, subject to *low spirits*, the use of intoxicating liquors can never effectually dispel them, but will only make them return, after a temporary glow of feverish pleasure, with more oppressive and melancholy symptoms. To raise your desponding mind, have recourse to the only true remedies, to the vigorous discharge of the duties of your station, to acts of usefulness and benevolence, and to just views of the course of Divine Providence in this world as leading to pure, uninterrupted, and exalted happiness in the world to come."

The consequences of "drinking, when formed into a *habit*," are presented under the following particulars.

"1st, The loss of Property; 2dly, The loss of Character; 3dly, The loss of Temper; 4thly, The loss of Principle; 5thly, The loss of Reason; 6thly, The loss of Health; 7thly, The loss of Life; and lastly, The loss of Heaven."

From the remarks on the fourth point, we extract the following,

"By their baneful influence every virtuous principle is destroyed. Modesty and bashfulness, those noble ornaments of the fair sex, are made to give place to impudence and savage rudeness. Lewdness is practised without the least pretence or endeavor to disguise it. That, which ought to be considered the shame and disgrace of a rational being, is gloried in as if a victory were gained over some mortal enemy. Drunkards have indeed gained a victory; but it is over conscience, modesty, religion, reason, and every sentiment of honor and virtue. They have discarded all industry, except just so much as is necessary to supply them continually with this spirituous and consuming poison. Household economy, so especially requisite in a poor man's family, has not the least appearance among these wretched people. Mutual affection and tenderness between husband and wife, the chief comfort and happiness of a domestic circle, are turned into brawls, strife, perpetual wranglings and everlasting jars. Parental love for their offspring is converted into cruel neglect and careless disregard; and the children, having such examples constantly before their eyes, are educated in vicious habits, which, as they grow up, break out into all kinds of wickedness, to the terror of the public, the disgrace of the nation, and the grief of every good man."

The last division contains these solemn thoughts.

"If 'to be cast into outer darkness' is the sentence of the merely *unprofitable* servant, how dreadful must be his condemnation, who has abused and prostituted in the vilest manner all the endowments of nature, and all the bounties of providence; who has sacrificed at the shrine of gross sensuality, his wealth, his fame, his serenity and innocence, his religion, his principles, his friends, his children, his reason, and his life!

"The same authority, which informs us that there is a future state, also assures us, that no one addicted to this vice can be among the happy in it. St Paul classes together various characters, and places *drunkards* among the rest; of them all he affirms, that they cannot partake of the glory and felicity of the heavenly world. 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. Neither fornicators, nor adolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, NOR DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God?' 'But why,' it will be asked by the apologist for intoxication, 'Why are drunkards classed in the same black catalogue with the most impure profligates and unprincipled villains?' Because they have all one character, that of being abandoned to the service of their vile lusts instead of being actuated by the love of God, or by any spiritual views, or generous and exalted motives. In its own nature, as well as in its frequent union with them, drunkenness is closely allied to the other vices, ennumerated by St Paul. Narrow selfishness and gross sensuality are its actuating sources; and it is not only in itself most opposite to the purity, the spirituality, the heavenly mindedness, necessary to qualify any one for the kingdom of God, but it is also the fruitful parent of innumerable other crimes. It blunts and destroys all the moral feelings; eradicates all good and noble principles; and almost inevitably leads to profaneness, impudence, obscenity and fornication, to evil speaking, dishonesty, falsehood, malice, cruelty and revenge.

How shall the drunkard excuse himself at the bar of his all-seeing judge either for committing these crimes, or for placing himself in circumstances, in which he was likely to commit them? How can he imagine, unless he has sincerely repented and thoroughly reformed, that God will overlook the misapplication of his talents for usefulness and his opportunities of improvement? What reconciliation, what friendship and communion can ever exist between the most pure and holy of all beings, and the soul, which is enamored with the vilest dobaucheries; even the compassion and mercy of God cannot permit him to receive such a one into his favor. They can only be manifested by consigning him to that chastisement, which may at length purify as with fire his polluted soul."

BIOGRAPHY.

The Appendix to the Memoirs of Aikin from which the account of Wakefield in the last Register was taken, contains a Memoir of Dr Priestley. As few men have been more faithful in their devotion to truth, while at the same time, few have been subjected to more unjust odium, it is thought that a brief view of his theological labors and character will be interesting to our readers. Those passages in which Dr Aikin speaks particularly of his scientific works are omitted. But he who would form a correct estimate of Priestley's mind must be acquainted with the various branches of knowledge which he studied and elucidated.

JOSEPH PRIESTLEY, L.L.D. F.R.S. and member of many foreign literary societies, was born on March 13th old style, 1733, at Field-head, in the parish of Birstall, in the West-riding of Yorkshire. His father was engaged in the clothing manufacture, and both parents were persons of respectability among the Calvinistic Dissenters. Joseph was from an early period brought up in the house of Mr Joseph Keighley, who had married his aunt. A fondness for reading was one of the first passions he diplayed; and it probably induced his friends to change their intentions of educating him for trade, and destine him for a learned profession. He was sent to a school at Batley, the master of which possessed no common share of erudition.—Besides the Latin and Greek languages, he was capable of giving instructions in the Hebrew; and his pupil carried with him the knowledge of all the three to the academy of Daventry; at which he was entered, in his 19th year, as a student of divinity. This academy was the successor of that kept by Dr Doddridge at Northampton, and was conducted by Dr Ashworth, whose first pupil Mr Priestley is said to have been. When about the age of 22, he was chosen as an assistant minister to the Independent congregation of Needham-market in Suffolk. He had at this time begun to imbibe theological opinions different from those of the school in which he had been educated. He had likewise become a student and admirer of the metaphysical philosophy of Hartley, of which, during life, he was the zealous advocate and acute elucidator.

After an abode of three years at Needham, he accepted an invitation to be pastor of a small flock at Namptwich in Cheshire. There he opened a day school, in the conduct of which he exhibited that turn for ingenious research, and that spirit of improvement, which were to be his distinguishing characteristics. He enlarged the minds of his pupils by philosophical experiments, and he drew up an English Grammar upon an improved plan, which was his earliest publication. His reputation as a man of uncommon talents and active inquiry soon extended itself among his professional brethren; and when, upon the death of the Rev. Dr Taylor, the tutor in divinity at Warrington academy, Dr Aikin was chosen to supply his place, Mr Priestley was invited to undertake the vacant department of belles-lettres.

At Warrington properly commenced the literary career of this eminent person, and a variety of publications soon announced to the world the extent and originality of his pursuits.

With respect to his proper academical department of the belles-lettres, he displayed the enlargement of his views in a set of Lectures on the Theory and History of Language, and on the Principles of Oratory and Criticism; in the latter of which, he successfully applied the Hartleian theory of association, to objects of taste. Although his graver pursuits did not allow him to cultivate the agreeable parts of literature as a practitioner, he sufficiently showed, by some light and playful efforts, that he would have been capable of excelling in this walk, had he given his attention to it. But he was too intent upon *things* to expend his regards upon *words*, and he remained contented with a style of writing accommodated to the great business of instruction, of which the characteristics were accuracy and perspicuity.

It may be proper in this place to speak of Dr Priestley's general character as an experimental philosopher. No person in this class can be met with who engaged in his inquiries with a more pure and simple love of truth, detached from all private and selfish considerations of fame or advantage. Hence he was solicitous only that discoveries should be made, regardless by whom they were made; and he was placed far beyond all that petty jealousy and rivalry which has so often led to the suppression of hints from casual observations, till the proprietor should have made the most of them for himself. On the contrary, he was impatient till all engaged in similar pursuits should be put upon the tract, which appeared to him most likely to lead to successful investigation. Having no favorite theories to support, he admitted indifferently facts of all apparent tendencies; and felt not the least hesitation in renouncing an opinion hastily formed, for another, the result of maturer examination. He regarded the whole field of knowledge as common ground, to be cultivated by the united labor of individuals for the general benefit. In these respects he seems most to have resembled the excellent Stephen Hales, whom Haller justly entitles '*vir indefessus, ad inveniendum verum natus.*'

His connexion with the Warrington academy ceased in 1768, when he accepted an invitation to officiate as pastor to a large and respectable congregation of protestant dissenters at Leeds. Considering himself now as more especially devoted to theology, he suffered that, which had always been his favorite object, to take the lead amidst his intellectual pursuits, though not to the exclusion of others.

From infancy his mind had been strongly impressed with devotional sentiments; and although he had widely deviated from the doctrinal opinions which he had first imbibed, yet all the pious ardor and religious zeal of the sect among whom he was educated remained undiminished. He likewise retained in full force the principles of a dissenter from the Establishment, and those ideas of congregational discipline which had become obsolete among many of the richer and more relaxed of the separatists. Numerous publications relative to these points soon marked his new residence. His "Institutes of Natural and Revealed Religion" gave, in a popular and concise form, his system of divinity with its evidences. His "View of the Principles and Conduct of the Protestant Dissenters" exhibited his notions of the grounds of dissent and the proper character and policy of a religious sect; and a variety of controversial and polemic writings presented to the world his views of the christian dispensation.

As a divine, if possible, still more than as a philosopher, *truth* was his sole aim, which he pursued with a more exalted ardor, in proportion to the greater inportance of the subject. Naturally sanguine, and embracing the conclusions of his reason with a plenitude of conviction that excluded every particle of doubt, he inculcated his tenets with an earnestness limited by nothing but a sacred regard to the rights of private judgment in others as well as himself. The considerations of human prudence were nothing in his eye, nor did he admit the policy of introducing novelties of opinion by slow degrees, and endeavoring to conciliate a favorable hearing, by softening or suppressing what was most likely to shock prejudiced minds. He boldly and plainly uttered what he conceived to be the truth and the whole truth, secure, that by its own native strength it would in fine prevail, and thinking himself little responsible for any temporary evils that might be incurred during the interval. To adopt the beautiful and happy ssmilie of one of his late vindicators, "he followed truth as a man who hawks, follows his sport; at full speed, straight forward, looking only upward, and regardless into what difficulties the chase may lead him.

"As pure religion was the great end of Dr Priestley's labors, so perfect freedom of discussion was the means; and since he was convinced that this could not be attained under the domination of powerful and jealous establishments, interested in maintaining the particular system on which they were founded, he was a warm and open enemy to all unions of ecclesiastical with political systems, however modified and limited. In this respect, as in various others, he differed from many of his dissenting brethren; and, while he was engaged in controversy with the Church, he had to sustain attacks from the opposite quarter. But warfare of this kind he never foated or avoided; it cost him little expense of time, and none of spirits; it even seemed as if such an exercise was salutary to his mental constitution.

"Few readers of this sketch need be told that Dr Priestley was at the head of the modern Unitarians; a sect, and which confines every species of religious worship and adoration to the One Supreme. If those who have charged him with infidelity meant any thing more than an inference from his avowed opinions on this head, and imagined that he intended more than he declared, and entertained a secret purpose of undermining the Christian Revelation, they have been guilty of a calumny from which the least exertion of candor and penetration would have preserved them. They might have perceived that he was one who laid open his whole soul on every subject in which he was engaged; and that zeal for Christianity, as a divine dispensation and the most valuable of all gifts bestowed upon the human kind, was his ruling passion.

[*To be continued.*].

CHRISTIAN REGISTER.

SATURDAY, JANUARY 14, 1826.

FAMILY PRAYER.

We have learned that no fewer than fourteen hundred copies of Mr Brooks' Family Prayers have been sold within the last twelve months; and that an improved edition is now passing through the press. This is a most gratifying evidence of the demand which exists in the community for a work of this character, and encourages us to believe that a spirit of devotion is gaining ground amongst us.

It is a still further evidence of this, that the number is so great of those, who desire such a work, and who yet are not satisfied with that just mentioned, as to have encouraged others to attempt a supply. In consequence of which two other volumes have simultaneously made their appearance, and been offered in aid of the devotions of Christian families. One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author. The other is by the Rev. Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gift to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall satisfy his wants and his taste. We say taste—because taste has its influence in this as in other things. From habits of mind and feeling, education, intercourse, and other circumstances, it may happen that those forms of expression, which seem to some to breathe the very spirit of piety, may seem to others frigid and unaffecting; and that what some may regard as but the decent and proper language of excited fervor, may appear to others incoherent and familiar. On account of this diversity of taste we are not sorry to witness the multiplication of manuals of devotion. It gives every one the opportunity of selection. So long as a man is obliged to take this or none, he may prefer to be without any. But where there is a choice between several, all good, though in some respects differing in manner, he will have the less apology for the neglect of this social duty.

And what apology is it, that should be accounted sufficient to satisfy a serious man—a father at the head of a family—one of the most responsible situations in which God places any of his children—dwelling with them in a little community beneath the same roof, partaking at the same table, subject to the same wants, cares, sorrows, trials—he bound to watch over and guide them—often experiencing need of wisdom and discretion greater than he possesses—and knowing that he is to stand with them at last in judgment, and give account for the manner in which these privileges and duties have been past through. And yet, he does not assemble them around the fireside in devotion, he never kneels with them at the throne of grace, they never hear his voice communing with heaven, acknowledging dependence on God, presenting thanks for daily good, improving necessary blessings, or confessing and supplicating forgiveness of sin. What apology, we ask, is to be accounted sufficient for this?

We are aware that many easily satisfy themselves, who yet are not indifferent to religion, and who in other respects are alive to duty, and exhibit the appearance of sincere and devout Christians. We ask such persons—the excuses of others we have no time to consider—we ask such persons seriously to consider, whether they have any satisfactory reason for their neglect? For this inconsistency between a serious regard to religion and a neglect of one of its most interesting observances? This inconsistency between an anxious solicitude for the religious and moral education of their children, and an omission of the most affecting and powerful means of religious impression?

We are perfectly aware that a modesty and self distrust, in themselves amiable, operate in many instances to restrain men from a duty which they would gladly perform. They can unite heartily in the public prayers of the sanctuary, they delight to follow the holy breathings of another in the social circle, they feelingly pour out their spirits where none but God is witness; but they cannot utter their devout emotions in the presence of others; they cannot summon the resolution to appear before their own family in the sacred attitude of devotion.

We cannot treat such feelings otherwise than with tenderness and respect. But it is precisely persons of such feelings, that we have the greatest desire to convince and influence. We wish them to look at this matter till they see the full measure of their inconsistency, and feel the obligation of the duty to be so great, that it shall outweigh in their minds the amount of the sacrifice required of them. We wish them to be sensible how great are the benefits to result from this habit. We wish them to consider, that obstacles in the way of duty are to be *overcome*, not to be *yielded to*—and that the best feelings are sinful, when suffered to keep us from doing what we know we ought to do. Diffidence, self distrust, are not sufficient reasons for holding back, when God commands to go forward.

It is for such persons, mainly, that the books we have referred to are designed. Let them begin by *reading* prayers in their families. This will remove in great measure the restraint which they complain of. And as the exercise becomes familiar, and excites the mind, and engages the heart,—then the voice will sometimes utter its own words, and, breaking through the oppositions of false shame, will pour out the abundance of a full and fervent heart. Let them begin, at any rate let them begin. Perhaps in nothing is it so true, that to begin is half the labor. Its pleasures, its facilities, its benefits will increase as they go on, and at last—if they be faithful—will change into a delight what was at first a burden.

"The family," says some one, "is the nursery of the church." It is perfectly true; and no less so, that family religion is the parent of personal religion. Family government, accustoming the children to subjection, order, and wholesome discipline, prepares them for their places in society; renders them orderly citizens, and gives to the laws their authority. So family religion, training up the young to habits of devotion and constant acknowledgment of the divine authority and the christian revelation, prepares them for a life of uniform, quiet, unobtrusive, but well grounded and consistent attachment to the faith and worship of the Gospel. Our strong hopes of the universal influence of the Gospel, rest in great part on the hope, that family religion will prevail. Therefore we rejoice in the aid which then publications afford, and urge them on the notice of the public.

The Christian Examiner and Theological Review for November and December 1825, closing the second volume of the work, is just published. We perceive by the following notice of the Editors, that a change is taking place in the mode of its publication.

The proprietors of the CHRISTIAN EXAMINER inform the friends and patrons of the work, that they have engaged the services of a gentleman as editor, who will have leisure to devote himself almost exclusively to the interests of the publication. They trust that by this step it may be made yet more acceptable to the religious public, and more worthy of the approbation it has received, as well as a more efficient instrument for the promotion of religion. The proprietors and former contributors to its pages, do not in any degree withdraw their labors from the work, but are engaged still to watch over it and write for it. They only design to relieve themselves from the burden of the active editorship. To enable them to do this, which the interests of the publication have seemed to demand, they call upon their friends and the christian public, to exert themselves in extending its circulation, and adding to the list of its subscribers. The additional expenses incurred by the contemplated change, render this absolutely necessary; and it hardly need be added, that the importance of such a publication to the religious community is such as to warrant and demand an earnest call for its yet better support. Any aid in effecting this purpose will be gratefully received as a contribution to an important religious object.

We feel a strong interest in the success of this work, which we look upon as one of the most important and valuable publications in the country. Those for whom it is designed, ought to consider themselves bound to patronise it extensively, and give every possible facility to those who conduct it. We are happy to know therefore, that its patronage has been sufficient for its support, though not what it might be. The Palladium of last week stated the number published, at 500. We thought at the time that it must be an error, and have since learned that the figure 1 should be inserted before the 5. This makes a difference. But even 1500 is a smaller number than should be published of such a work—especially as a greater quantity is always published than is actually circulated.

The last number of this work contains several valuable articles, a brief notice of which we hope may do something to attract to it the attention of some persons who do not usually see it.

The first article is *on the connexion between liberal inquiry in religion and serious piety.*—The writer remarks that many have urged it as an objection to free inquiry and liberal opinions thatthey injure the devotional bias of the mind and are unfavorable to piety. This he maintains to be altogether a mistake; and in a nervous, glowing style of argument and illustration he insists, that there is a natural connexion between true enlargement of mind, and a deep sense of the value of religion. We cannot pretend to abridge, or in any way give an adequate idea of the power and interest of this essay. Our readers must study it for themselves. A sample or two we will lay before them, and trust that they will be stimulated to look after the rest. The first extract is full of salutary admonition to those who will apply it.

"Let it not be supposed, then, that we should designate as the liberal inquirer, a man of superficial reflections and hasty conclusions, a man who is disturbing himself and every body else with his newly acquired opinions, a man impatient alike of research and of contradiction, a man, in fine, who thinks proudly of himself and contemptuously of others,—'who is confident that *he himself* is a guide of the blind, an instructer of the foolish, a teacher of babes, and who [after all] has the *form* only of knowledge and of the truth.' Neither do I mean by the liberal man, one who has taken liberal christianity under his patronage, who can talk about it and declaim for it, and denounce all other systems, and do every thing, indeed, for the religion he professes to value, but to live for it. Nor yet, shall he have the praise of being a liberal christian, whose religion consists in telling what a fine sermon is, or in settling the claims of all the preachers in the country,—no; though he have all pretension and all taste even, and understand all the mysteries of these things, and though he have all conversation, and all wordly zeal, yet shall all these claims to liberality be pronounced to be nothing. No; these things—levity of feeling and laxity of principle, pride and pretension, and love of novelties and innovations and extravagance, that is put on to make men stare—these things are but the froth and scum, that lie upon the surface of the agitated waters. And yet, these things, in the great movement of opinion,—these things, that are borne on the wave of popular improvement,—these superficial indications, attract the principal attention of those who know nothing about the deep and mighty swellings of the ocean beneath."

Again, in reference to those who assert that where Calvinism is given up, the whole power of the Gospel over the soul is lost.

"Let any one have cast off these appendages of his creed, let him believe only in the simple and solemn verities of Christianity, and if this is all he holds, he is considered by many to be as devoid of all motives to piety as a Pagan, or an Atheist! Wonderful infatuation! As if to the simple verities of the Gospel, concerning God, and Christ, and the soul, and heaven, and hell, it were possible to add any thing more solemn and momentous!"

He cites examples in corroboration of his reasoning.

"As pledges for the safety of profound and free inquiry, and of a great advance beyond the opinions of their day, it is enough to mention the names of Newton and Hartley, of Locke and Lardner, of Cappe and Cogan; men of the most exalted and unimpeachable virtue, of the most earnest and scrupulous devotion, and at the same time, of the most liberal and fearless investigation—men whose reputation for wisdom and piety, even the tongue of religious calumny has not dared to assail."

The views presented in this article are the more important and consolitary, because the spirit of liberal inquiry does, and will exist and spread. It advances every day, and we should rejoice to know that it is not an advance toward ruin. In this connexion the writer says,

"I have said, that free inquiry is to be valued. But whether we value it or not, it is certain that we cannot hinder it. The course is set. The powers of providence—the wind and the waves of opinion, which no man could raise and no man can lay to rest, will bear us on. Through what storms and tempests the ark of truth is to pass, what dangers it is to encounter, and what skill is to preside over its guidance; through what boundless tracts of ocean it is to hold on its course, God only knows. One thing, however, is certain—*it will move onward*, and it will rest at last in more elevated regions than it now occupies.

"All that we can do is to direct this spirit of inquiry to safe results, and to this end I know of nothing more useful than a thorough conviction, *that all inquiry which does not tend to virtue, to piety, to serious and effective principle in the mind, is false and hollow, and does not attain even the knowledge which it professes to seek.*"

The next article is *on the duty of continual improvement.* It is a very serious and impressive essay, in the highest degree practical, and not to be read attentively without leaving an awakened sense of duty in the mind. It is difficult to select passages to be extracted—we prefer to take a long one, the whole power of which depends on its being taken together.

"The gradual debasement and corruption of character is a melancholy spectacle which we may every day witness; and it is a fact, it is to be feared, which exists often, where it is not forced upon the notice of the world by any very striking or visible signs. There is none who can doubt the frequency of the change from thoughtless dissipation, to brutal sensuality; from an ill-governed temper, to habitual violence, caprice and injustice; from too great a love of popular admiration, to envy, jealousy, and discontent; from an ungoverned craving for wealth, to unfairness and dishonesty; from the neglect of serious reflection and prayer, to a general disregard of God and his moral government. No one, I say, can doubt the existence of these, and many other changes of a similar kind. Even if we indulge ourselves in no particular habits and dispositions notoriously wrong, yet if we do not attend to the state of our character and aim at constant improvement, we shall find that faults and sins are gaining ground upon us by little and little. We shall find, perhaps, that we are becoming more selfish, more insensible to our highest interest, more engrossed by the world, and less capable of being affected by the hopes and prospects of eternity.

"You are a young man, with all the warm and social feelings, the quick sensibility, the generosity, the love of honor and the fear of disgrace, which belong to youth. You are capable of becoming one of those who are blessings to all with whom they are connected, and who receive their reward in the esteem and friendship of their fellow men, the approbation of their consciences, and the favour of God. But you must take care. You will meet with temptations, disappointments, and discouragements, which perhaps you do not expect. Your social temper may betray you into excesses, which will deaden your moral sensibility; you will meet with much selfishness and injustice in others, and you may become cold and selfish yourself; you may find that vices, which reason and religion had taught you strongly and decidedly to condemn, are tolerated in the world without incurring much censure or disgrace; and you may destroy all hope of your attaining any considerable degree of moral excellence, by making what seems to you the opinion of the world, your standard of right and wrong. Your character will certainly change with advancing years. It depends upon yeurself whether this change shall be for the better or the worse. The promises of excellence may pass away, and not leave behind them any firm principles, or any strong and uniform affections. The blossoms may be blasted and drop off, and no fruit succeed."

Next follows an extract from the Quarterly Review, for the purpose of showing the countenance which that journal occasionally gives to liberal sentiments. Then a short piece quoting from Winer's Grammar of the New Testament, a rule of construction which opposes Dr Middleton's doctrine of the Greek Article. The last article in this department of the work is an extract from Milton's Treatise, recently published, containing part of his argument against the doctrine of the Trinity.

We may pursue this notice through the remainder of the number next week.

REFORMATION OF JUVENILE OFFENDERS.

Many persons express doubts as to the practicability and success of the plans, which have been devised for the reformation of the younger criminals who infest society. Upon this point facts are better than argument.—We therefore cite a few cases of successful experiment in London, and intend at another time to publish some of those which have occurred in New-York.

E. F. aged twelve, was discharged from the Borough Compter. The father of this youth deserted his wife, and left her with five children to maintain, entirely destitute. This boy defrauded his mother, from whom he stole the implements of trade, which his father had left at home. For this offence, his mother caused him to be committed to the Borough Compter for a week. On his discharge, he was admitted into the Temporary Refuge; and after conducting himself with propriety for six months, he was received into the Permanent Establishment. He has been bound apprentice to a captain in the merchant service, and has lately returned from a voyage of eight months, and presented himself to the Committee, with an excellent character from his master.

"J. S. aged fourteen. This youth has been for eight months engaged in the commission of crime, during which time he had plundered and defrauded to a great amount. He had been engaged in purchasing and passing forged notes, shoplifting, picking pockets, &c. After having been four months in the Temporary Refuge, he was admitted into the Permanent Establishment, where he made considerable progress as a tailor. He has since been given up to his father-in-law, a weaver, who is teaching him his own trade, and reports to the Committee that he is going on very well, and conducts himself with great propriety.

"H. P. aged thirteen; the father of this boy has been separated for many years from his mother, and now lives with another woman. She declared that she would not continue with him, if his child remained under the same roof. In consequence of this, the unnatural father turned him out of doors.—He maintained himself for about six weeks by begging and holding horses in the street; at length, in a state of starvation, he stole a loaf of bread out of a baker's shop. He was apprehended and sent to prison for one month. From the Temporary Refuge he was after some time, sent on a voyage in a merchant vessel, and has behaved so well that the captain has desired that he might be apprenticed to him.

"W. J. was born at sea; his father was for many years in the naval service. At the age of fourteen years, he was apprenticed to a trade. He fell into the company of bad characters, and joined them in committing depredations. His case was made known to the Committee; he was recived into the Temporary Refuge, and having remained a considerable time in that asylum, was apprenticed to a captain of a merchantman. His conduct on board has been most exemplary, and entirely to the satisfaction of his employers.—He lately presented himself to the Committee, and returning thanks for the kind assistance which he had received, said, with much emotion, 'This house has saved me from ruin!'

"W. J. aged 16 years; at 12 years old he went to the service of a pawn-broker, and was with him eight months; was afterwards 20 months as a pot boy, and three months in the employ of a harness-maker; got acquainted with some young thieves, who persuaded him to join them, and he commenced picking pockets in September, 1819; has been three times in confinement; once in Tothill fields, once in Clerkenwell, and for the last offence, robbing a child's neck of coral beads, at Sadler's wells, was confined seven weeks in Newgate, tried at the Old Bailey, and sentenced to three months imprisonment in the House of Correction.—Having been admitted into the Temporary Refuge, he has since been transferred to the Permanent Establishment, where he is learning the tailoring business, and is going on very well.

"E. W. 12 years of age, was convicted of robbing her master's house, and was sentenced to twelve months imprisonment in the House of Correction, Cold Bath Fields. On her discharge from prison, she was placed in the Temporary Refuge by this society, and has been since restored to her relatives, and continues to conduct herself with propriety."

ORIGINAL COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,

In returning from Church last Sunday noon, I met two interesting little boys, each with a bundle of papers on his arm. The novelty of the sight, on such a day, induced me to stop the lads, and ask them what they were distributing. They replied "The Evening Gazette."

I would ask, Sir, whether any man who has the good of his *Country* at heart, to say nothing about *religious obligation*, can conscientiously aid, either by subscribing for the paper, or by advertising in it, a printer, who sets the laws of the land at defiance, and corrupts the morals of youth, by obliging them to work on that day which is set apart for rest, and religious duties? For one, I cannot patronize such an establishment. A MERCHANT.

LOTTERIES.

The following Communication was received last week, and necessarily deferred. The editor of the *Daily Advertiser*, in his paper of Monday, 9th inst. has an interesting article on the subject, to which we refer our readers for an able exposition of the evils of lotteries, and the great abuse attending them, in this state, in past years.

We have read, with undissembled pain, that part of the Governor's excellent Message which intimates that lotteries, and the sale of lottery tickets, should be made available as a source of revenue. His argument is, the attempts to suppress them have been utterly ineffectual, that they are totally disregarded there is, he says, "an undisguised and notorious violation of their provisions." He infers, therefore, that public opinion is unfavorable to the execution of the laws, which prohibit the sale of tickets; and consequently that they should be repealed. He thinks the sale of tickets should be licensed.

With the utmost deference and respect for the opinion of the Governor, we ask, what attempts have been made to suppress the sale of lottery tickets? Where is the evidence that the laws are opposed to public sentiment? We believe that great remissness has taken place in those whose duty it is to secure the laws against violation in this regard. We believe that the community are averse to lotteries, that they are justly considered examples of gambling, sanctioned by law, and that they can be suppressed. We may be mistaken, and if we are, the recommendations of the Governor are judicious. But, before laws that have been solemnly enacted by the Legislature, are repealed, let it be made certain that they were incautiously framed, that the public sentiment is averse to their execution, that the voice of the community is in favor of their repeal. We apprehend these facts are unascertained, and we deprecate our legislators acting upon an errroneous belief that they are established.

It is true that an enforcement of the existing laws would interfere with the business of many persons, some of them highly respectable, who obtain a living by vending tickets and managing lotteries. What then? Their personal comfort ought not to be consulted if their occupation is unlawful and detrimental to virtue. Many of them acknowledge that lotteries are pernicious; but people, it is said, will purchase tickets, others will sell them, and why not they. It is true that individuals may still receive tickets from other states, and order them to be purchased on their account. That is, by suppressing the sale of tickets in this commonwealth, our Legislature will not cure the whole evil of lottery gambling. But this, we venture to say, is not a good argument for doing nothing towards preventing a mischief. Let us do our duty, and perhaps other states will imitate the example until a lottery shall be stigmatized by general consent as a great evil, and a wicked thing. In order that the christian public may know what the laws are, that the Governor proposes to have repealed, we subjoin some extracts.

The oldest act in force is dated 28th Feb. 1801, and enacts,

"That if any person or persons, after the first day of April next, shall, within this Commonwealth, aid or assist in the erection of any lottery not authorized by a law of this Commonwealth, or of the Congress of the United States, by printing, writing, or otherwise; or shall aid and assist in any lottery established, or erected in any other of the United States, by advertising any tickets in any such lottery for sale, or by publishing the scheme of any such lottery, such person or persons, shall, for each and every such offence, forfeit and pay a sum not exceeding fifty dollars, nor less than five dollars, at the discretion of the court, one moiety thereof to the use of this Commonwealth, and the other moiety to the use of the person who shall inform and complain of the same.

"SECT. 2. *And be it further enacted*, That every person who shall, within this Commonwealth, sell give or otherwise dispose of any ticket in any lottery, not authorized by any law of this Commonwealth, or of the United

States, or who shall receive or purchase any such lottery ticket, as aforesaid, shall forfeit and pay for each and every offence the sum of five dollars, for every ticket so sold, given, disposed of, received or purchased, in manner aforesaid."

The next act was passed 24 Feb. 1818, and provides,

"That it shall not be lawful for any person within this Commonwealth, from and after the passing of this Act, to have in possession any ticket or paper, purporting to be the number of any ticket or part of any ticket, of any lottery not granted or permitted by this Commonwealth, with intent to sell, negociate or dispose of the same, or to sell negociate or advertise in any way whatever, any such ticket or part of a ticket, or in any way or manner to advertise or make public, or aid or assist in advertising or making public, any scheme or class of any lottery, not granted or permitted to be drawn, by this Commonwealth; or as agent, factor, broker or attorney for, or on behalf of any other person or persons, to aid, assist, or in any way to have any concern with any other person or persons, in selling, disposing of, negociating or transferring any ticket, or part or parts of any ticket, or scheme, or class of any lottery, not granted, established, or permitted by this Commonwealth; and any person, offending in any of the particulars aforesaid, shall forfeit and pay a sum not less than fifty dollars, and not exceeding five thousand dollars, to be recovered by action of debt, to and for the use of any person who shall prosecute and sue for the same, in any court of competent jurisdiction."

"Sect. 5. *Be it further enacted*, That no person or persons shall make public, or in any way or manner publish any scheme of any lottery within this Commonwealth, sell or dispose of any tickets in any lottery, or any part of the same, or attempt to draw or manage any scheme or class of any lottery within this Commonwealth, other than the scheme, class or tickets, which by the provisions of the fourth section of this Act may be made public, sold or disposed of, drawn or managed, agreeably to the provisions of said fourth section; and every person or persons offending against any of the provisions of this section, shall severally forfeit and pay a sum not less than ten thousand dollars, and not exceeding twenty thousand dollars, according to the degree or aggravation of said offence, to be recovered in like manner, and for the like use, as is provided in the first section of this Act."

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO JANUARY 6.]

In Senate. On receiving a report from the Secretary of the Treasury showing the quantity of Wines imported into the United States since 1800, and the rates of duty paid on them, Mr *Lloyd* made some judicious observations showing the policy of restoring the trade in wines, which had greatly diminished, owing to the heavy duties. Mr Lloyd wished the duties on wines diminished.

We feel satisfied that in a moral point of view also, a diminution of the duties on cheap wines, will be of essential service to this country by diminishing the use of distilled liquors.

Mr *Holmes* submitted a resolution for inquiring into the expediency of a survey of the road from Penobscot river to the St Johns, also from some point on the Kennebec river to the Canada line, in the direction of Quebec, also from the Kennebec River; also for a Canal to unite the Kennebec or Androscoggin with Casco Bay, which was agreed to. A bill was passed to prevent an illegal traffic being carried on by vessels navigating the interior waters of the United States. The Senate has devoted much time to executive business. Besides confirming many appointments, the Panama Mission and Creek Treaty have been before that body.

In House of Representatives. Thomas Cooper having petitioned for the restoration of a fine paid by him under the Sedition act of 1798, the Committee on the Judiciary, by their Chairman, Mr *Webster*, reported leave to withdraw. Mr Hamilton, of South Carolina, who avowed his intention of opposing the Report, moved that the Petition and Report should be printed, as he was anxious to enrich the public documents with the luminous and constitutional argument embodied in it. Mr Webster opposed the printing. It was decided in the affirmative. Mr *Everett*, from the Committee on the Library, made a report in relation to the late fire in the Library of Congress, which was ordered to be printed. A bill, authorising the Secretary of the Treasury to subscribe for the U. S. 600 shares of the capital stock of the Dismal Swamp Canal, was twice read. After considerable debate a resolution was passed calling on the President for a list of appointments given by the Executive to members of Congress since the foundation of the government, was adopted, 144 to 42. Mr *Webster* introduced a bill to increase the number of Justices of the Supreme Court of the United States. It is proposed to increase the number from seven to ten. Mr Webster supported the bill in an able speech of some length. Resolutions were offered, calling for the expenses of late Court Martials; a report on the expediency of regulating, by a general and uniform law, the rate and rule of damages upon Bills of Exchange foreign and domestic.

The damages upon returned foreign bills are, in Massachusetts, ten per cent. in New York twenty per cent. &c. A general law is very desirable.]

The Treasury Estimate, for 1826 were laid before the House, amounting to a little over nine millions of dollars. For the Army, nearly two millions; for the Navy, over two millions and a half; for Pensions, about a million and a half; Fortifications &c. nearly a million and a half. The rest for Civil List, Foreign Ministers, Indians, Internal Improvements, &c. A Bankrupt system was proposed by Mr *Webster*. A bill was twice read and committed authorizing the settlement of the claims of Massachusetts according to principles adopted in settlements with other States for militia services. No business of importance on the 6th.

STATE LEGISLATURE.

In Senate. The semi-annual returns of the banks within the State, made 7th inst, was ordered to be printed as usual. A bill was committed to preserve from damage, certain breaches near Greens Harbor Marsh, in Marshfied. The Trustees of Sanderson Academy petitioned for Legislative patronage. The town of Charlestown memorialised in favor of a new bridge from Charlestown to near the old site of the Alms House. A petition was presented in favor of a Canal in Haverhill. The town of Brookline remonstrated against the contemplated Holiston Turnpike, which would injure many valuable farms in said town. The further consideration of the subject of depredations on Eastern Lands, was referred to the next General Court. Messrs Mills, King and Lyman were appointed a committee to consider what alterations, if any, are necessary in the several acts relative to Poor Prisoners, for debt. On motion of Mr *Baylies*, it was ordered that the Attorney and Solicitor Generals be directed to communicate what measures have been taken to enforce the law passed Feb. 10, 1823, respecting Lotteries; what prosecutions have taken place; the result thereof; and whether there exists any legal impediment to enforcing the statutes in reference to Lotteries.—The Solicitor the next day communicated information relative to the sale of Lottery Tickets. The Governor transmitted the report of the Canal Commissioners, with the plans, estimates and map of the state on which they are delineated the various routes which have been surveyed from Boston to Connecticut river. The Senate met as a Court of Impeachment, to try S. Blagge, Esq. Notary Public in Boston, and the same was adjourned to Tuesday. The town of Cambridge and the Proprietors of Charlestown Bridge remonstrated against the contemplated Bridge from Charlestown to Boston. On Thursday the Overseers of Harvard College sat in the Senate Chamber, at the semi-annual meeting of the Board. As the members of the Senate are ex-officio, members of the Board of Overseers, no business of importance was transacted by the Senate this day. A petition of Richard Sullivan and others was presented to be incorporated as a society for the promotion of Theological Education at Cambridge.

In the House. The town of Granby petitioned that certain parts of that town, annexed to South-Hadley, may be restored. The Housatonic Bank prayed for an extension of the time for paying in the capital stock of said bank. A Committee was appointed to consider, if any, and what alterations are necessary in the laws relating to usury. A Committee was appointed to consider the expediency of authorising the Court of Sessions for the County of Essex, to appropriate so much of one of the jails, to be improved as a House of Correction.

Thirty seven years since a law was enacted by this State, requiring that each county should possess a House of Correction. With the exception of Worcester and Suffolk, we do not know of any county that has complied with the statute. Consequently females, boys, and *persons waiting for trial*, are thrust into the common prison, associating with sentenced criminals and in idleness.—How long are we to be destitute of suitable prisons, and how long so criminally negligent of the moral culture of culprits?

The Committee on Roads and Canals were instructed to inquire whether any improvements have been recently made in the construction of Rail-Ways, and Steam Carriages used thereon. The town of Malden petitioned in favour of a new bridge from Charlestown to Boston. The report of the viewing Committee on a new Turnpike Road from Taunton to Providence was read &c. The Committee on *Banks*, (Mr *Taylor* of Northampton, Chairman,) were instructed to inquire what alterations were requisite in the laws relating to county roads. Certain poor towns are said to be subject to many hardships. *Theodore Sedgwick*, Esq was chosen a manager of the Impeachment of Samuel Blagge, Esq. in the place of J. H. Lyman, Esq deceased. *John Shipley*, Esq. of Fitchburg, having vacated his seat by removing from the State, an interesting debate took place on the question, whether the speaker should issue a precept to the town to chose another representative. The subject was indefinitely postponed. A petition was received for an alteration in the Militia law. The Committee on Banks were instructed to consider the expediency of taxing Banks for their *increased capital*, arising from bills or notes in circulation bearing interest, and also for cash received on deposite, for which interest is allowed.

It has been the practice of some of the Boston banks to issue bills bearing five per cent interest, and it has been a great convenience to many persons, not in trade, who are excluded from depositing at the *Savings Bank* on account of the amount of the sums to be deposited. The same Boston banks have allowed country banks four per cent interest on deposites. If a new tax is imposed we apprehend much inconvenience to town and country.

The Committee on the Judiciary were instructed to inquire into the expediency of fixing by law the compensation of the Council, Senate, and House of Representatives, and providing for paying the same. Edmund Hyde and others petitioned to be incorporated as the trustees of the New England Conference of the Methodist Episcopal Church.—William Brown and others, as the First Universalist Society in Plymouth. Eliakim Phelps and others as trustees of the Female Classical Seminary at Brookfield. Joseph Grafton and others, as the Theological (Baptist) Seminary at Newton. John G. Thurston and others, as the New Boston Acqueduct Company. A resolution was passed to institute an inquiry into the disbursements &c. of the House of Correction in Worcester. A committee was appointed to inquire into the expediency of establishing a Library for the use of the Legislature; another Committee to inquire into the expediency of revising the laws respecting Imprisonment for Debt.

CITY AFFAIRS.

A joint Committee, Alderman *Carney* Chairman, was appointed on Neck Lands, to superintend, cause improvements to be made, to rent them, and in case of application to purchase, to fix a price, and report the same. A large Committee, the *Mayor* Chairman, was appointed upon the Report of Daniel Treadwell, Esq. in relation to supplying the City with water, with authority to make surveys, &c.

This interesting report has been published, and demonstrates the feasibleness of obtaining an abundant supply of water from Spot Pond or Charles river.

On the report of the City Marshal, a committee was appointed to report upon the expediency of making alterations in the laws relative to the projection of cellar doors into the streets. Dr *Parker* has resigned the office of Physician to the Gaol.—Aldermen *Carney*, *Bellows* and *Welch* were appointed to carry into effect a vote authorising a Dyke to be built beginning at a point near Baldwin's Mills, and to run the same in a direct line to Lafayette street. The Mayor to apply to the Legislature to annex the inhabitants residing on the Mill Dam to Ward No. 6. The Captains and Men of Engine No. 9, and 12, relinquished the same. Col. Messinger and other citizens have volunteered to take charge of No. 9. Aldermen *Oliver* and *Loring*, and Common Councilmen *Wiley*, *Parker*, and *Eveleth* were appointed a committee of accounts. An order passed granting licenses to the Federal street and Washington Garden Theatres on the payment to the city of $1000 each. Benj. Russell, Jr. and 29 other youths, from 16 to 21 petitioned to have charge of one of the small engines. Firemen, under the new fire system, were appointed for ward No. 11 and 12. A committee was appointed to consider the expediency of applying to the Legislature for authority to assess the taxes at an earlier period of the year than is now provided by law, and also to consider what other measures are necessary to realize the taxes more seasonably.

The city and county can now, we believe, assess the taxes, except the State tax, which is an inconsiderable part, at any time of the year the City Council may determine.

Future meetings of the Common Council to be on Monday evenings, at half past six o'clock.—*John R. Adan*, Esq. is President of the Common Council. He was elected on the 2d, and took his seat on the 9th inst.

MUNICIPAL COURT.

The Grand Jury did not find any bills of indictment against the persons complained of for being in the Riot at the Theatre.

At the late December Session of the Municipal Court three persons, formerly convicts in the State Prison, were sentenced to the same place for uttering counterfeit money, and stealing from a house and store.

Another, for a larceny in a store, was sentenced to ten days solitary confinement, and one year in the House of Correction.

A person, heretofore respectable, was convicted of passing a counterfeit bank bill, and was sentenced to pay a fine of fifty dollars, and to give bonds for good behaviour for two years. He appealed to the Supreme Court, according to the act of 1804, chap. 120, sec. 3.

A Truckman was convicted of riding over a little girl in Sea Street, and was sentenced to pay a fine and costs. $27.98.

The convictions in this Court do not appear to be so numerous as in some former months. The community are greatly indebted to Judge Thacher who presides in this court with ability and discretion. The Police Court also is a blessing to the city. While the laws are administered by upright judges crimes will lessen, if suitable prisons are provided where the culprits can be dealt with agreeably to their offences and characters.

FOREIGN INTELLIGENCE.

There has been no important news since our last. The advices from the Havana are to 21st December. The fleet had arrived from Spain, consisting of three frigates and a sloop of war. The arrival of this fleet had inspired the government of Cuba with more confidence.

Liverpool papers to the 13th November have been received. The intelligence is unimportant.—The French funds had declined.—The foreign stocks were greatly depressed in London.—A heavy gale took place at Portsmouth, Eng. 7th Nov.—The author of Waverley, it was said, was preparing a new novel.

A letter dated Smyrna, 20th Oct. says—"The Greeks have done nothing this campaign, and the Turkish fleet is expected soon to arrive in the Morea, with 15 or 20,000 men."

On the 14th July last, there was a terrible irruption of the volcano Gouton, in the residency of Preanger, in the island of Java, which threw out an immense quantity of stones and ashes. Seven hundred thousand coffee trees were destroyed, and five hundred thousand were damaged. In Samarang, several persons have been attacked by wild beasts. A woman was torn in pieces by a tiger, and a man, after having been several moments in the clutches of one, was relieved by his companion.

DOMESTIC INTELLIGENCE.

Middlesex Canal is wholly within the county of Middlesex. It connects Boston harbor with the Merrimac river. It is supplied with water from Concord river, which it crosses on its surface. From Concord river, southward, it descends, 107 feet, by 13 locks, to the tide water of Boston harbor, and from Concord river, northward, it descends 21 feet by three locks, to the level of Merrimac river. The locks are all 90 feet by 12. The Canal is 31 miles long, 24 feet wide, and 4 feet deep. It was commenced in 1793, and finished in 1804, at an expense of about $700,000.

Governor Clinton's Message. The Legislature of New-York commenced its annual session at Albany on Tuesday last. The message of Govenor Clinton was long and interesting.

The House of Refuge in this city, a most valuable institution, is not lost sight of; and a liberal and merited appeal is made in behalf of the orphan children of Robert Fulton. *N. Y. Paper.*

The proprietors of the Portsmouth Athenæum have appointed a committee to consider the expediency of erecting an observatory on the top of the Athenæum building.

The Rev. Alonzo Porter, Professor of Mathematics and Natural Philosophy in Union College Schenectady, has been elected President of the Episcopal College lately organized at Geneva in the State of New York.

There are now 43 auxiliary and branch Bible Societies in successful and increasing operation in Missouri and Illinois, and more than 100 Sabbath schools.

Churches in New York.—There are 100 places of public worship in the city of New York. Of these 21 are Presbyterian, 18 Episcopal, 15 Methodist, 14 Dutch Reformed, 12 Baptist, &c.

The Universalist Society in Plymouth intend building a Meeting-House, and have purchased a lot on Cole's Hill for that purpose.

Sundry inhabitants of Pittsburg, Vir. have petitioned the Legislature for an act incorporating them as a Joint Stock Company, in imitation of the English Stock Companies to carry on the manufacture of cotton.

The number of these companies in England is 276, and the amount of their capital nearly 800 millions of dollars.

The Virginia House of Delegates has passed a resolution permitting free persons of colour, of general good conduct and character, and such as have wives and children, to remain in that state. The law was, formerly, that none, but those who had performed some signal action, should be allowed this privilege.

GENERAL SUMMARY.

On the 8th inst. Bishop England, of the Roman Catholic Church, preached a sermon in the Chamber of the House of Representatives at Washington. He was two hours in length, on the general principles of religion and the leading principles of the Catholic faith.

The bill confirming the act for the relief of the Jews in Maryland has passed the Senate of that state by an almost unanimous vote.

The value of the vintage in France is said to be greater this year than for a long time—perhaps than ever before.

In the terms of accepting the Haytien fund, the French have acknowledged that the credit of that island is better than that of Spain.

Greece. A steamboat has left England for Greece.

Dr Joseph Kent, (member of Congress,) has been elected Governor of the state of Maryland, by a vote of 59 to 31.

The Paris Constitutionnel contains the translation of a long passage from Mr Webster's speech at the celebration on Bunker's Hill.

The Chillicothe Gazette states that three dollars will buy in that town, 48 bushels of corn, 12 bushels of wheat, or 150 lbs. of beef or pork.

From Rio. Accounts from Rio state, that war between Buenos Ayres and Brazil will probably soon take place.

A company is to be formed in New-York for the purpose of raising vessels or their cargoes, and application is to be made to the legislature this winter to incorporate the same with a capital of $500,000.

The *Wire Bridge* constructed over the Rhone, France, between Tain and Tournon, was opened to the public on the 25th August.

The number of deaths in Northampton in 1825 was 91; population about 3400, deaths in Westampton 16, population between 900 and 1000.

The number of deaths in Dover, N. H., the last year, was one hundred. In New Haven, about 210. Number in Portsmouth 172. Deaths in New London the last year, 24—1-39th of the inhabitants.

The number of deaths in Salem the last year was 319, and 40 persons belonging to the town died abroad.

The Legislature of Maine convened at Portland on Wednesday last.

A new work of Professor Richerand, has produced a lively sensation in the medical world. It is entitled, 'a History of the recent progress of Surgery.'

Skating. On the 12th and 13th of Dec., Wm. Easton skated all the way from Putnam on Lake Champlain to Waterford on the Hudson, a distance of 90 miles, the time of performance was 11 hours, 5 1-2 each day.

The steam ship, Experiment from England to Calcutta, arrived at the Cape of Good Hope in 56 days, where she was expected to be detained 16 days for fuel.

In New York there are 2000 persons who sell spirituous liquors by license, and 700 who sell without license.

The meeting house at the Isle of Shoals, near Portsmouth Harbor, was burnt on Monday evening last.

The bank of the United States has declared a dividend of 2 3-4 per cent, for the last six months—leaving a surplus on hand of only three eighths of one per cent.

The Columbian Congress have voted that a million of dollars shall be distributed for the promotion of agriculture.

New Year at Washington. The President's House was opened to all persons who were desirous to offer their congratulations of the season to the President and his Lady.

A bill has passed the South Carolina Legislature, for increasing the tax on venders of foreign Lottery Tickets to *one thousand dollars*.

Our readers are referred to an advertisement in the next column, of the Annual Meeting of the HOWARD BENEVOLENT SOCIETY. They are reminded that this popular society is conducted by gentlemen of various religious sentiments, our friends among the number, and that the Preacher this year is a gentleman who has already attracted much attention by his learning and eloquence in the cause of Christian benevolence.

The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars, contributed by the Brattle Square Association for Aiding Religious Charities, to constitute the Rev. John G. Palfrey a Life Member.

We understand, the new Society of *Christians* have purchased of Mr Jacob Tidd, the edifice at the corner of Summer and Sea streets, for the sum of $10,000, giving Mr Tidd a life lease of the basement story. Elder *Morgridge*, late of Eastport, has been invited to preach for one year. The dedication sermon, by Elder *Clough*, of New-York, is in the press, with a considerable part omitted in the delivery. It was an able defence of Christian Liberty.

Limnot's further remarks on Milton's New Work will appear next week.

Dialogue between Uncle Sam and his Nephew has been received, but is necessarily deferred.

Philanthropos shall be attended to next week.

POSTSCRIPT

By the arrival of the packet ship Corinthian at New York, from Liverpool, accounts have been received to 29th Nov. 16 days later. Nothing decisive respecting Greece. Cotton had advanced a little in price. A subscription had been opened for the relief of the sufferers by fire at Mirimiachi, (N.B.,) and £2500 sterling immediately subscribed. Subscriptions had been commenced at Glasgow, Hull, &c.

A great fire took place at Petersburg, Va, on the 3d inst, consuming about 40 buildings

On Thursday evening the jury brought in a verdict of *guilty* against John Halloran, for the murder of Mr Johathan Haughton, one of the city watch, on the 11th Dec. last.

INSTALLATION.

The Rev. Royal Washburn was installed over the first church and society in Amherst, on Wednesday, Jan. 4. Introductory prayer by Rev. Mr Taylor, of Sunderland; sermon by Rev. Professor Stuart, of the Theological Seminary, Andover; installing prayer by Rev. Mr Crosby, of Enfield; charge by Rev. Mr Williams, of Northampton; right hand of fellowship by Rev. Mr Tucker, of Northampton; concluding prayer by Rev. Mr Perkins, of (the east parish) Amherst.

ORDINATION.

Mr Joshua Barrett, was ordained on Wednesday last over the Second Congregational Church and Society in Plymouth, (at Monument ponds.) Sermon by the Rev. Enoch Pratt, of Barnstable.

DEDICATIONS.

The new Meeting House, erected the past season, at Hyannis, for the Baptist denomination, was dedicated to the worship of Almighty God, on Wednesday last week.

The new Meeting-House in Marshfield, erected for Rev. Mr Learned's society, was dedicated on Thursday last, 12th inst.

MARRIAGES.

By Rev. Mr Young, Francis C. Lowell, Esq. to Miss Mary P. daughter of Samuel P. Gardiner, Esq.

William Parker, Esq. to Miss Julia Maria, daughter of Isaac Stevens, Esq.

In Newton, by the Rev. Joseph Grafton, the Rev. Francis Green Macomber, of Beverly, to Miss Sophia Foley, of Waltham.

In Watertown, Mr William Porter, of Waltham, to Miss Catharine Ann Sanger, of Watertown.

In Pittsfield, Dr Jerome V. C. Smith, of Boston, to Miss Eliza M. Brown.

In Plymouth, Charles H. Haven, Esq. of New Bedford, to Miss Abby, daughter of B. Hedge, Esq.

In Marblehead, Capt. Philip H. Meservey to Miss Lydia Trifry.

In Concord, N. H. the Rev. Joseph Ballard, Baptist Minister, of Medfield, Mass, to Miss Asenath Gault, daughter of the late Dea. Saml. G. of Bow.

In Keene, N. H. by Rev. Mr Sullivan, Charles Adams, Esq. Counsellor at Law, of Burlington, Vt. to Miss Mary L. Ingersoll.

In Philadelphia, Rev. T. Sarvin, of Buenos Ayres, to Miss Mary, daughter of the late Hon. C. A. Rodney.

Mr Ferdinand E. White, to Miss Dorothy H. Gardiner.

DEATHS.

In this city, Edward D. Searle, aged 4 years, and his father, Mr Ephraim Searle, aged 36.

Maria Louisa, youngest child of Hugh and Mary Kendall, aged 8 years.

Widow Elizabeth Williams, relict of the late Mr James Williams, aged 85 years.

Israel Thorndike, youngest son of Rev. Samuel Dana.

At sea, on his passage from Batavia to Canton, Capt. Nathaniel Fuller, of Ipswich, aged 35, master of ship Alert, of Boston.

In Cambridge, Mrs Ruth Dalton, aged 87, widow of the late Hon. Tristram Dalton.

In Brookline, Mr Caleb Craft, aged 84.

In Plymouth, Hon. William Davis, aged 67.

In Beverly, an infant child of Capt. Josiah Gould.

In Sutton, William King, Esq. aged 91.

In Ware, Mr —— King, aged 24. He was found in the pasture on Tuesday morning of last week, and is supposed to have perished from the severity of the cold the preceding night.

In Williamsburg, Mr Seth Tubs, aged 84, a revolutionary pensioner.

At South Hadley Canal, Dec. 22, Mr William Clark, aged 40, a native of Dunham, Scotland.

In Providence, widow Elizabeth Corp, aged 95, the oldest person in that town, except one.

In Chesterfield, N. H. Dec. 2, Hannah Waldo, aged 79, and on the 18th inst. her husband, Daniel Waldo, aged 82. Fifty seven years they walked the journey of life together.

In Keene, N. H. Ellen Sophia Prentiss, daughter of John Prentiss, Esq. Editor of the New Hampshire Sentinel, aged 14 years.

In Saco, 28th ult. John Allen, M. D. Doct. Allen was born in Waterford, in Ireland, 1752.

In the Gaol at Worcester, Mr Thomas Knowles, a *poor debtor*, aged 82.

In Chesterfield, Dec. 22, Cordelia, daughter of Mr Elisha Bisbee, aged 4 years.

In New-Haven, Mr Alexander H Arnold, of Pawling, N. York. a member of the Senior Class in Yale College, aged 21.

In Kensington, Mr John Callamore, aged CX. years and 4 months. His hair, which at one period was a silvery white, became almost black.

In Boxford, Deacon Moses Peabody, aged 81.

In Newburyport, Capt. Joseph Noyes, aged 90.

In Windsor, Vt. Miss Hannah Leverett, aged 27, daughter of John Leverett, Esq.

In Albany, Estes Howe, Esq. aged 45.

HOWARD BENEVOLENT SOCIETY.

The *Anniversary Meeting* of the Howard Benevolent Society will be held at the Old South meeting house on Wednesday the 18th inst. when a Discourse will be delivered by Rev. Francis Wayland; and other appropriate exercises performed; after which a collection will be taken in aid of the benevolent designs of the Society.

By order of the Committee.

Jan. 1826. George Rogers. *Secretary.*

RELIGIOUS TRACTS.

An assortment of Religious Tracts may be found at the Counting Room of the Christian Register No. 81 Washington Street, near the head of State-st. Also Children's Books.

☞ Orders for Unitarian Tracts and Books will be promptly attended to.

DEPOSITORIES OF THE

AMERICAN UNITARIAN ASSOCIATION.

BOSTON, David Reed, General Agent.

Massachusetts. *Salem*, J. R. Buffum—*Concord*, John Stacy—*Hingham*, David Andrews—*Northampton*, Cephas Clapp.

New Hampshire. *Concord*, J. B. Moore—*Portsmouth*, J. W. Foster—*Keene*, John Prentiss.

Maine. *Hallowell*, Glazier & Co.

Connecticut. *Brooklyn*, Rev. S. J. May.

South Carolina. *Charleston*, M. L. Hurlbut.

MISCELLANEOUS.

SABBATH DAYS.

Types of eternal rest—fair buds of bliss
In heavenly flowers unfolding week by week;
The next world's gladness imaged forth in this—
Days of whose worth the christian heart can speak.

Eternity in time—the steps by which
We climb to future ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

Wakeners of prayer in man—his resting bowers
As on he journeys in the narrow way,
Where, Eden-like, Jehovah's walking hours
Are waited for as in the cool of day.

Days fixed by God for intercourse with dust,
To raise our thoughts, and purify our powers;
Periods appointed to renew our trust,—
A gleam of glory after six days' showers!

A milky way mark'd out through skies else drear,
By radiant suns that warm as well as shine—
A clue, which he who follows knows no fear,
Though briars and thorns around his pathway twine.

Foretastes of Heaven on earth—pledges of joy
Surpassing fancy's flights, and fiction's story—
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory!

Bernard Barton.

THE CHARITABLE SECTARIANS.

During the late unhappy war, (*all* wars indeed are unhappy,) many families and individuals fled from the seacoast into the country, to escape the dangers which were threatened by the hovering enemy. In one of the villages but a few miles from the motropolis, four families found themselves brought together, and boarding beneath a single roof. It happened that they were all of different pursuasions in religion. One was a Baptist, another an Episcopalian, a third a Unitarian, and the fourth a Congregational Calvinist. They were all confessedly amiable, and all of them experienced feelings, which each at least for herself interpreted to partake of the nature of piety. They were all, moreover, in the habit of devoting an hour after breakfast every morning to secluded religious exercises and meditations. The Episcopalian lady found ample food for her devotion in the liturgy and lessons of her church. The Baptist spent the whole hour in devout and fervent prayers intermingled with the profoundest self-examination. The Calvinist, besides her usual act of worship, spent the remainder of the time on Scott's Bible; while the Unitarian, after repeating with the greatest earnestness and deliberation the Lord's prayer, and reading two or three chapters in the Gospels, sat down to a volume of Buckminster's Sermons.

It was not until they had lived together almost a week, that they became informed of each other's way of thinking. On the first Sabbath morning after their residence in the country, their conversation naturally turned on religious topics. Upon the mutual disclosure of their sentiments which followed, it was very evident that the cordial familiarity and esteem they had begun to feel and express for each other, was suddenly changed into an oppressive embarrassment and reserve. They walked silently to meeting, and sustained for some days after a suspension of their friendly conversations.

And what could there have been that is connected with religion, which should thus counteract some of the most delightful and amiable tendencies of human nature? The most favourable answer that can be given, is, the immense importance of the subject itself, which makes us abhor the slightest deviation from what we conceive to be the right on matters of eternal interest. On the other hand, the most unfavorable solution of the problem consists in the puejudices of our education, and the narrow range to which our knowledge is confined. Perhaps the exact truth lies in both of these explanations united. The four ladies, who are the subjects of our narrative, were, as we before intimated, all susceptible of pious impressions.—They all considered religion as the most interesting, the most momentous business of their lives. Hence, so wisely do our minds associate ideas which present themselves together—so readily do we imagine that the connexion is natural and inviolable, when it is only arbitrary and accidental, they had each fallen into the almost unavoidable mistake of attaching a title to salvation to the peculiar forms in which they had been nursed and brought up. The Baptist had connected all her thoughts of heaven, of holiness, and of favor in the sight of God, with the ceremony of Baptism by emersion and exclusive communion. The Episcopalian, who had scarcely ever heard of such a practice, but who had seen the table of the Lord open to all who chose to approach it, could hardly imagine that sentiments of piety might find any way of utterance except in the established formularies of her church. The Calvinist, who had a humble and sincere assurance of her individual election, found it impossible to believe that the Deity chooses to operate upon the heart of man in any other than one definite, and unvarying mode. And the Unitarian, while she consoled herself with more enlarged, and, as she conceived, scriptual conceptions of the Deity, was inclined to suppose that God would not regard with a favorable eye, those whose opinions of him were so opposite to her views of divine truth and divine benevolence.

Actuated by these views and feelings, it is not surprising that they should experience that sudden chill which diffused itself through their intercourse for a few days after the discovery of their religious sentiments. But there is something in human nature, which God himself has given us, which rises above the petty distinctions created by our ignorance, our follies, and our passions. It was not long before the Baptist found that all those virtues and graces, upon which she valued herself as being derived from the immediate and irresistible communication of the spirit of God, were exercised and displayed in equal force by the Unitarian. It was not long before the Calvinist saw, that though the Episcopalian made no pretences to personal election, yet she gave such evidences of her sincerity, her warm piety, her heavenly-mindedness, and in short her almost perfect and godly preparation for another world, that no speculative belief could possibly make her better. It was not long before the Episcopalian perceived how little necessary connexion subsists between a form of words, and the vital religion of the heart. Nor was it long ere the believer in one God learned that the Deity could not be angry with misconceptions concerning his nature, since the most exact ideas we can form of him here below must be infinitely short of truth and reality.

The Baptist fell sick. And what became of distinctions then? Which of the others was the most tender, the most sedulous, the the most of a Christian then? Which made the most unwearied efforts to soothe her anxieties, to compose her mind, and to administer every comfort her situation required? And when the crisis of her disease came on, whose prayers for her restoration were most frequent and fervent, whose religious conversation was most prudent, rational, and decisive, and edifying? Ask the Baptist, who has since happily recovered. She will tell you that, friend, sister, religious teacher and guide were all so united, and yet so distributed amongst the three, that she forgot her distance from home, and would not have called her minister from the charge of his flock, if it had been in her power.

The Calvinist heard of the safe return of a brother, who had been fighting the battles of his country. So ready and sincere were the congratulations of her three companions, that she experienced no alarm at feeling some of the straitest and gloomiest of her doctrines giving way in her mind.—She began to *wish* for the possibility of their salvation; every thing conspired to raise the wish into a *belief*, and when she perceived that some higher, broader, and more liberal principle than an assent to words of man's device is the basis of the Christian character, she felt something like an oppression taken off from her heart, and knew indeed what it was to be called from darkness into marvellous light.

The Episcopalian had set a plan of charity on foot. She met from her sectarian friends all the encouragement that could stimulate her zeal. They advised with her; they applauded her; they assisted her both with pecuniary means, and with personal exertions. How little reflection in her did it require to perceive that every virtue and every grace did not emanate from the liturgy! Reflection? There was none required. Conviction came. She was convinced, she felt that there could be Christians, and yet—(the concession cost her heart not one sigh,) not Episcopalians.

The Unitarian received tidings of the death of her father in a distant land. In the tears of her companions she saw no flaming persecution, in their sympathy she heard no uncharitable denunciations, in the consolations they offered, she had no occasion to reproach them with fundamental mistakes and narrow views. She could not help believing, that how much soever their heads retained of error, their hearts still savored of the simplicity that is in Christ.

Besides the foregoing circumstances, there was another, which had a powerful tendency to reconcile the jarring inclinations and ungracious feelings which the difference of their persuasions had at first excited. It was the manifest existence of faults and foibles in them all. One of them, (for we shall be too courteous to specify names here,) was occasionally peevish and fretful; another was a little given to slander; a third was too provokingly caustic in her raillery; and the fourth was somewhat inclined to injurious suspicions. Now it would not have been a great exertion of good sense in each of them to become persuaded, that neither exclusive communion at the Lord's table, nor the use of the best forms of prayer, nor an assurance of predestination, nor the belief that God is but one person, could give either of them a perogative to indulge in any one of the above mentioned vices. And while they mutually forgave and mutually chid each other, they acknowledged the insufficiency and arrogance of those claims, which ascribed moral perfection to one form of worship rather than another; and the more they corrected their faults, the more they were loosened from their bigotry.

Who does not remember the sweet tidings of returning peace? How did all hearts rejoice, and how few felt their joy diminished by a counteracting pang! But *there* were a few, and among them were the four heroines, into whose religious privacy and intercourse we have now had the presumption to intrude.—They will, however, forgive our interference, if any of our readers should learn a lesson from the simple narrative and simpler reflections which have been now woven for their instruction. We shall wind up our tale by only remarking, that the bitterness which these four friends experienced at parting for their respective homes, was alleviated by the sense of the mutual benefits they had received. They have kept up an occasional correspondence to this day, and while neither of them has incurred the charge of apostatizing from her particular persuasion, they still cherish, and endeavour to disseminate, as far as lies in their power, this sentiment, that, as the Deity has allowed angels of different orders and degrees to chant his praises in heaven, so he is not displeased at the sincere attempts, (all of them indeed imperfect,) which are made by different sects on earth, to celebrate his name. *Christian Disciple.*

HINT TO PREACHERS.

The following is a remarkable passage in South's Sermons, plainly levelled at the affectations and fantastic illustrations which present themselves rather too frequently in the compositions of Jeremy Taylor.

"*I speak the words of soberness*, said St Paul, Acts xxvi. 25. And I preach the Gospel not with the *enticing words of man's wisdom*, 1 Cor. ii. 4. This was the way of the Apostles' discoursing of things sacred. Nothing here of *the fringes of the North Star*; nothing of *nature's becoming unnatural*; nothing of *the down of angel's wings*, or *the beautiful looks of Cherubims*; no starched similitudes, introduced with a *Thus have I seen a cloud rolling in its airy mansion*, and the like. No, these were sublimities above the rise of the apostolic spirit. For the Apostles, poor mortals, were content to take lower steps, and to tell the world in plain terms, that *he who believed should be saved, and that he who believed not should be damned.* And this was the dialect which pierced the conscience, and made the hearers cry out, *Men and Brethren, what shall we do?* It tickled not the ear, but sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice or gesture; for the fineness of such a simile, or the quaintness of such a sentence; but they spoke like men conquered with the overpowering force and evidence of the most concerning truths; much in the words of the two disciples going to Emmaus; *Did not our hearts burn within us, while he opened to us the Scriptures?*"

POPERY IN EUROPE.

It is very observable, that where Popery is now reviving in its influence, after the French revolutionary struggles, or the iron laws of Bonaparte, it returns with all its folly about it. It is not learning a lesson of wisdom, and silently following its Pascals and Fenelons, and dropping some of its grosser corruptions; but re-assumes all its arts, its impositions, its ceremonies, its incense, its processions, its pilgrimages, its image-worship, its exclusive claims, its domination ove the conscience, its opposition to the Scriptures, its hatred of education; and this in the full face of day, and in the nineteenth century, and with infidelity watching for objections to our common Christianity. And what is the general moral effect of this system? It neither sanctifies nor saves. A depth of vice, glossed over with outward forms of decency, eats as doth a canker. Voluptuousness, impurity, dishonesty, cunning, hypocrisy, every vice prevails just as Popery has the more complete sway. The dreadful profanation of the Sabbath has by prescription become fixed. All the holy ends of it are now forgotten, unknown, obliterated. It is the habitual season of unrestrained pleasure. I speak generally; for there are doubtless multitudes of individual Catholics who serve God in sincerity and truth; and who, disregarding the accumulations heaped on the foundation of the faith, build on Jesus Christ and him crucified. There is one class of persons in Catholic countries, which I compassionate from my heart. They are not sunk in superstition, nor have they imbibed the piety of true disciples of Christ; but, having been educated during the Revolution, they have acquired a general boldness and liberality of sentiment: see through much of the mummery of Popery; detect the spirit and aims of a worldly minded priesthood; are disgusted at the revival of the Jesuits, the opposition to the Bible Society, the resistance to education, the disturbance and removal of the most pious and worthy masters and professors, the persecution of the Protestants, &c. And yet, they are not in earnest enough about religion to take a decided part; the objections of infidels dwell upon their minds; the fear of reproach prevents their quitting the Roman communion; there is nothing in the Protestantism they are acquainted with, to shew them a more excellent way. Thus they glide down the fatal stream with others, dissatisfied and yet unconverted.—*Wilson's Letters from the Continent.*

MORALS OF GENEVA.

The morals of the higher orders of citizens in Geneva, are correct and exemplary; instances to the contrary are of rare occurrence. In a town of small extent, where every one is known to his neighbors, and may be said to be under their surveillance, moral restraints are more potent than in large cities; but there is a correct tone of feeling at Geneva, which would occasion any one to be coolly received in society, and even shunned, whatever were his wealth, who was guilty of any great breach of moral duty. Moderation is the characteristic virtue of the Genevese; and if Voltaire speaks truly when he says,

"La moderation est le partage du sage,"

the citizens of Geneva may justly claim the title of wise, being temperate and moderate in all their enjoyments. Gaming, as a vice, is scarcely known, except by the example of foreigners; though the Genevese are great card-players in their evening parties, it is merely for amusement, and they play for very low stakes. The sumptuary laws enforce early hours; dancing, whether in public or private, is forbidden after twelve o'clock, under a penalty of ten napoleons; but wedding-balls, and the ball on the 31st of December, to commemorate the emancipation of Geneva from the French, are exceptions to this law, and the dancing may be continued till morning, without any restriction whatever.

"Conjugal fidelity, and durable affection between parents and their children, are nowhere preserved more undeviatingly than at Geneva; and this is the more remarkable, as marriages here most frequently take place from interested motives, and seldom orignate from the spontaneous affection of the parties. The authority of the parents, however, is rarely, if ever, carried so far as to compel marriage, where there is a decided aversion; but it often operates to prevent a union from affection, where one of the parties is inferior to the other in wealth or consideration in society. The education of females is more intended for use than show; they are made rational companions to their husbands, and valuable instructors to their children. Perhaps there is no town in Europe, of equal size where the females are generally so well-informed, particularly in the principles of the religion they profess, and the duties it enjoins. As many of the young men emigrate for employment, the Genevese ladies often marry foreigners, who become acquainted with them in visiting the city.

The societies called *Societes des Dimanches* have been correctly described by Dr Moore; I shall therefore briefly state, that they still exist on the same footing as formerly, but not to the same extent. The parents, soon after their children are born, and sometimes *before*, endeavour to arrange with the parents of other children, nearly of the same age, for the formation of a society or for the admission of their sons and daughters into societies already formed. This, where a family is large, is extremely embarrassing, and we have heard of parents complaining that it was more difficult to form eligible societies for their infant daughters, than to get them married and established in life. There are separate societies for each sex; they consist of twelve or fifteen children, of nearly the same age, a difference of two or three years only being allowed. Thus it often happens, that two sisters belong to separate societies. As the parents are desirous that their children should associate with the children of parents in the same station of life, or a *little higher* than themselves, the difficulty of forming these societies becomes greater among the higher and less numerous class of citizens. These societies meet at the houses of the parents in rotation, on Sunday evenings. While the children are very young, they are attended by the *bonne* or nursery-maid of the house, but when they are nine or ten years old, they are left entirely to themselves, and the parents are never present. They partake of tea, cakes, and sweetmeats, and pass the evening with music, dancing, or amusing games, according to their taste or ages. When any one of the young ladies is married, she is allowed to invite the young men of her husband's acquaintance, and the society is afterwards composed of both sexes. Persons united in the same society, generally preserve a friendship for each other through life, and contribute to the assistance of any member who may be in distress. It is, however, a subject of complaint, that these early associations tend to limit the affections too exclusively within their own narrow circle, on which account some parents do not wish their children to belong to them. The Genevese females who marry foreigners, and leave their native city, are often haunted by the agreeable recollections of their early societies, and are too apt to regard a residence elsewhere as a banishment. The soul of a true Genevese woman is bounded by the range of the Jura, on one side, and by the Saleve on the other. The space between is her *world*, to which she ever wishes to return.—*Bakewell's Travels in Switzerland.*

BRAZIL.

The Empire of Brazil is now calculated to extend over more than two millions of square leagues. Its limits are not precisely defined, but the great river Maranhan and the Plata have been considered as its natural boundaries, separating it from the Spanish dominions on the North, and from the territory of Buenos Ayres on the South, while on the West, it is bounded only by Peru and Paraguay. The population, according to the last census, already amounts to upwards of four millions, of whom nearly one half is supposed to be free, viz. 343,000 whites, 426,000 mulattoes, 260,000 Indians, and 160,000 free blacks. Its revenue, which, in 1818, amounted to little more than fourteen millions of francs, had risen, in 1820, to sixty-one millions, and in 1823, to sixty-six millions, and it is rapidly augmenting. Possessed of from 1000 to 1200 leagues of coast, with the finest ports in the world, an immense interior navigation, excellent fisheries, and a geographical position peculiarly advantageous, being situated in the narrowest part of the vast channel of the Atlantic, a territory capable of one day affording sustenance to a population of a hundred millions, with abundance of the finest timber for ship-building,—with such immense natural advantages, nothing but a bad government can hinder this rising empire from becoming one of the greatest maritime states in the New World. *Eclectic Review.*

CROMWELL AND FAIRFAX.

Fairfax was an admirable officer; but it will be decided by all posterity, as it was decided by their cotemporaries, that it was impossible to name a man in the island, of so consummate a military genius, so thoroughly qualified to conduct the war with a victorious event, as Cromwell. He was also, whatever some historians have said on the subject, of scarcely less weight in the senate than in the field. Cromwell was, besides, an accomplished statesman. There was in this respect a striking contrast between him and Fairfax. Fairfax, richly endowed with those qualities which make a successful commander, was in council as innocent and unsuspecting as a child. He had great coolness of temper, an eye to take in the whole disposition of a field, and to remark all the advantages which its positions afforded, and a temper happily poised between the yielding and severe, so as to command a most ready obedience, and to preserve a perfect discipline. Fairfax was formed for the executive branch of the art military in the largest sense of that term. But in all that related to government and a state, he seemed intuitively to feel the desire to be guided. He was not acquainted with the innermost folds of the human character, and was therefore perpetually liable to the chance of being led and misled. He was guided by Cromwell; we was guided by his wife; and if he had fallen into hands less qualified for the office, he would have been guided by them. But Cromwell saw into the hearts of men. He could adapt himself, in a degree at least exceeding every character of modern times, to the persons with whom he had dealings. He was most at home perhaps with the soldiers of his army; he could pray with them; he could jest with them; in every thing by which the heart of man could in a manner be drawn out of his bosom to devote itself to the service of another, he was a consummate master. It was not because he was susceptible only of the rugged and the coarse, that he was so eminently a favorite with the private soldier. He was the friend of the mercurial and light-hearted Henry Marten. He gained, for a time, the entire ascendancy over the gentle, the courteous, the well-bred, and the manly Earl of Manchester. He was the sworn brother of Sir Henry Vane. He deceived Fairfax; he deceived Milton. *Goodwin's Commonwealth.*

THE NORTH AMERICAN REVIEW.

JUST Published by *CUMMINGS, HILLIARD & CO.* and *HARRISON GRAY*, The North American Review, January, 1826.

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